# 箴言结晶读经

## 第八周

## 神万般的智慧

诗歌：诗 20

读经：箴一 2，八 1～31，九 10，罗十一 33，林前一 24，30，西二 2～3，弗三 10

# 纲要

## 【周一】

壹 箴言强调我们借着接触神，从神所得的智慧—一 2，二 10，四 5，九 10，十一 2 下，十四 33 上：

一 箴言的主题是凭神的智慧过敬虔的生活—三 13～18，八 11。

二 箴言的中心思想是我们该寻求智慧，好叫我们在地上过蒙神悦纳的敬虔生活—二 1～9。

三 智慧来自于神：“耶和华赐人智慧；知识和聪明都由祂口而出”—6 节。

四 智慧比金子、银子和珊瑚更贵重、更强，比任何其他事物更可喜爱—三 14～15，八 11，19。

五 在箴言某些段落，神的智慧是人位化的—一 20，三 19，四 5～9，八 1～36：



# Crystallization-Study of Proverbs

## Week Eight

## The Multifarious Wisdom of God

Hymns: 23

Scripture Reading: Prov. 1:2; 8:1-31; 9:10; Rom. 11:33; 1 Cor. 1:24, 30; Col. 2:2-3; Eph. 3:10

# Outline

## §Day 1

I. The book of Proverbs stresses wisdom that we receive from God through contacting God—1:2; 2:10; 4:5; 9:10; 11:2b; 14:33a:

A. The subject of Proverbs is living a godly life by God’s wisdom—3:13-18; 8:11.

B. The central thought of Proverbs is that we should seek after wisdom so that we may live a godly life on earth that is acceptable to God—2:1-9.

C. Wisdom comes from God: “Jehovah gives wisdom; / From His mouth come knowledge and understanding”—v. 6.

D. Wisdom is more valuable and better than gold, silver, and corals, and is more desirable than anything else—3:14-15; 8:11, 19.

E. In certain portions of Proverbs the wisdom of God is personified—1:20; 3:19; 4:5-9; 8:1-36:

1 神的智慧这样人位化，是指神圣三一的第二者，祂成了从神给所有新约信徒的智慧—太十一 19，西二 3，林前一 24，30。

2 “耶和华以智慧立大地”—箴三 19 上：

a 耶和华借以立大地并定诸天的这一位，乃是基督，祂是神的智慧—林前一 24。

b 智慧是神创造万有的工师，为神所喜爱—箴八 30。

c 神借着这位是智慧且为神所喜爱的基督创造万有—三 19，西一 16 ～ 17，来一 2。

## 【周二】

## 贰 罗马十一章三十三节上半说到神的智慧：“深哉，神的丰富、智慧和知识！”：

### 一 看见智慧与知识的不同是很重要的—33 节：

1 智慧是为着计划、定意—弗一 9，三 11。

2 智慧见于事物的创始，如罗马十一章三十六节所指明的：“万有都是本于祂、借着祂、并归于祂。”

3 神是独一的创始者：“只有一位神，就是父，万物都本于祂”—林前八 6 上：

a 神创始了许多东西，不是凭祂的知识，乃是凭祂的智慧—箴三 19，八 12，22 ～ 31。

b 当神进来应用祂所创始的，祂就展示祂的知识。

### 二 神的智慧乃是“从前所隐藏，神奥秘中的智慧，就是神在万世以前，为使我们得荣耀所预定

1. This personification of God’s wisdom is a reference to the second of the Divine Trinity, who became wisdom from God to all the New Testament believers—Matt. 11:19; Col. 2:3; 1 Cor. 1:24, 30.

2. “Jehovah by wisdom founded the earth”—Prov. 3:19a:

a. This One by whom Jehovah founded the earth and established the heavens is Christ, who is the wisdom of God—1 Cor. 1:24.

b. Wisdom, as the master workman of God’s creation of all things, is God’s delight—Prov. 8:30.

c. God’s creation of all things is through Christ, who is wisdom and God’s delight—3:19; Col. 1:16-17; Heb. 1:2.

## §Day 2

## II. Romans 11:33a speaks of God’s wisdom: “Oh, the depth of the riches and wisdom and knowledge of God!”:

### A. It is important to see the difference between wisdom and knowledge—v. 33:

1. Wisdom is for planning and purposing—Eph. 1:9; 3:11.

2. Wisdom is seen in the initiation of something, as indicated by Romans 11:36: “Out from Him and through Him and to Him are all things.”

3. God is the unique Initiator: “One God, the Father, out from whom are all things”—1 Cor. 8:6a:

a. God has initiated many things, not by His knowledge but by His wisdom—Prov. 3:19; 8:12, 22-31.

b. When God comes in to apply what He has initiated, He displays His knowledge.

### B. The wisdom of God is “God’s wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our

的”—林前二 7：

1 基督作为神的中心和我们的分，给我们享受，乃是神奥秘中深奥的智慧—罗十一 33。

2 在神里面有奥秘中的智慧；这智慧是在万世以前所隐藏，并为使我们得荣耀所预定的—林前二 7。

三 “愿荣耀借着耶稣基督，归与这位独一、智慧的神，直到永永远远。阿们”—罗十六 27：

1 在全地各个地方召会中，我们都将荣耀归与这独一、智慧的神。

2 这位智慧的神凭历世以来密而不宣之奥秘的启示，将耶稣基督赐给我们，使我们得救、重生，并且借着祂神圣的分赐，不断更新、变化我们，至终使我们得荣，模成神长子的形像，带我们进入荣耀—25 节，三 24 ～ 25，五 10，八 16，23，29，十二 1 ～ 2。

## 【周三】

## 叁 基督就是神的智慧—林前一 24：

一 在新约里，人位化之神的智慧乃是基督为其实际—箴八 1，12，九 1，路二 40，52，七 35，太十一 19：

1 基督神性的智慧按着祂身量长大的程度显明出来—西二 2 ～ 3，路二 40，52。

2 马太十一章十九节下半指明智慧就是基督：

a 凡基督所行的，都是凭着神的智慧，就是基督自己—林前一 24。

b 这智慧乃是从祂智慧的行为、智慧的行事，得称义、

glory”—1 Cor. 2:7:

1. As God’s center and as our portion for our enjoyment, Christ is God’s wisdom in a mystery that is deep and profound—Rom. 11:33.

2. Within God there is wisdom in a mystery; this wisdom has been hidden and predestined before the ages for our glory—1 Cor. 2:7.

C. “To the only wise God through Jesus Christ, to Him be the glory forever and ever. Amen”—Rom. 16:27:

1. In the local churches throughout the earth, we all give glory to the only wise God.

2. The wise God has given Jesus Christ to us according to the revelation of the mystery, which has been kept in silence in the times of the ages, who also is the One who has saved us, regenerated us, and through His divine dispensing is continually renewing and transforming us, and who will eventually glorify us and conform us to the image of God’s firstborn Son, bringing us into glory—v. 25; 3:24-25; 5:10; 8:16, 23, 29; 12:1-2.

## §Day 3

## III. Christ is the wisdom of God—1 Cor. 1:24:

A. In the New Testament the personified wisdom of God is Christ as its reality—Prov. 8:1, 12; 9:1; Luke 2:40, 52; 7:35; Matt. 11:19:

1. The wisdom of Christ’s deity was revealed in proportion to the measure of His bodily growth—Col. 2:2-3; Luke 2:40, 52.

2. Matthew 11:19b indicates that wisdom is Christ:

a. Whatever Christ did was done by the wisdom of God, which is Christ Himself—1 Cor. 1:24.

b. This wisdom was justified, vindicated, by His wise works, His wise deeds.

得表白。

3 在路加七章三十五节主耶稣说，“智慧从她所有的儿女得称为义”：

a 凡相信基督的人，都是智慧的儿女，就是那称义基督和祂的行事，以及跟随祂作他们智慧的人。

b 基督的工作乃是产生我们作智慧的儿女，顾到智慧的生命。

二 “一切智慧和知识的宝藏，都藏在祂〔基督〕里面”—西二3：

1 神是智慧和知识的独一源头：

a 我们需要追溯智慧和知识的真源头乃是神—林前八6。

b 一切智慧和知识的宝藏，都藏在那是神奥秘的基督里面—西二2～3。

2 智慧和知识都具体化在基督里面，这事实由主自己所说的话，特别是记载在马太福音和约翰福音中的话，得着证明：

a 在这两卷书中所记载主的话，包含最高的哲学。

b 主话语中的观念既深且奥。

3 智慧和知识既藏在基督这宝藏里面，我们若没有基督，就绝不能得着智慧和知识—西一27，三4，10～11。

4 我们若操练全人接触主，基督这赐生命的灵就要浸透我们的灵和我们的心思；然后在我们的经历里，我们就有那藏在基督里的智慧和知识—二3。

【周四】

3. In Luke 7:35 the Lord Jesus said, “Wisdom is justified by all her children”:

a. Those who believe in Christ are the children of wisdom, those who justify Christ and His deeds and who follow Him as their wisdom.

b. Christ’s work is to produce us as the children of wisdom caring for the life of wisdom.

B. In Christ “all the treasures of wisdom and knowledge are hidden”—Col. 2:3:

1. God is the unique source of wisdom and knowledge:

a. We need to trace wisdom and knowledge to their true source in God—1 Cor. 8:6.

b. All the treasures of wisdom and knowledge are hidden in Christ, who is the mystery of God—Col. 2:2-3.

2. The fact that wisdom and knowledge are embodied in Christ is proved by His spoken words, especially those recorded in the Gospels of Matthew and John:

a. The Lord’s words recorded in these two books contain the highest philosophy.

b. The concept in the Lord’s words is deep and profound.

3. Since wisdom and knowledge are stored up in Christ as a treasure, we cannot have wisdom and knowledge unless we have Christ—Col. 1:27; 3:4, 10-11.

4. If we exercise our being to contact the Lord, Christ as the life-giving Spirit will saturate our spirit and our mind, and we will have in our experience the wisdom and knowledge that are hidden in Christ—2:3.

§Day 4

## 肆 作为信徒，我们是在基督里，并且基督成了从神给我们的智慧—林前一 30：

一 我们信徒乃是新造，凡我们的所是和所有，都是出于神，不是出于我们自己—罗十一 36。

二 基督作我们的智慧乃是包罗万有的，在公义、圣别、和救赎上成为从神给我们的智慧—林前一 30：

1 基督是我们的公义，借此我们已经得神称义，使我们能在灵里重生，得着神的生命—罗五 18。

2 基督是我们的圣别，借此我们在魂里渐渐被圣别，也就是在我们的心思、情感和意志里，因祂神圣的生命渐渐被变化—六 19，22，十二 2，林后三 18。

3 基督是我们的救赎，为着我们的身体得赎，借此我们的身体要因祂神圣的生命改变形状，有祂荣耀的样式—罗八 23，腓三 21。

三 林前一章三十节里“从神给我们”指有一种传输是现今的、实际的，也是经历的：

1 基督成了从神给我们的智慧，指明有一种传输，就是基督作为智慧，从神传输给我们，为着我们日常的经历—30 节。

2 基督作为智慧，应当不断地从神流到我们，在我们的经历上，作我们现时、实际的智慧。

3 我们若留在主面前接受祂的分赐，（约十五 4～5，）祂就要传输到我们里面作智慧，以处理各种的难处和事情。

4 我们若与主是一，接受祂的分赐，我们就会日复一日，时时刻刻经历并享受祂作我们的智慧—林前六 17，一 30。

## IV. As believers, we are in Christ, and Christ has become the wisdom from God to us—1 Cor. 1:30:

A. What we believers, as the new creation, are and have is of God, not of ourselves—Rom. 11:36.

B. As our wisdom, Christ is all-inclusive, becoming wisdom to us from God in righteousness, sanctification, and redemption—1 Cor. 1:30:

1. By Christ as our righteousness, we have been justified by God so that we might be reborn in our spirit to receive the divine life—Rom. 5:18.

2. By Christ as our sanctification, we are being sanctified in our soul, that is, transformed in our mind, emotion, and will with His divine life—6:19, 22; 12:2; 2 Cor. 3:18.

3. Christ as our redemption is for the redemption of our body, by which we will be transfigured in our body with His divine life to have His glorious likeness—Rom. 8:23; Phil. 3:21.

C. To us from God in 1 Corinthians 1:30 refers to something present, practical, and experiential in the way of transmission:

1. For Christ to become wisdom to us from God indicates that there is a transmission of Christ as wisdom from God to us for our daily experience—v. 30.

2. Christ as wisdom should unceasingly flow from God to us to be our present and practical wisdom in our experience.

3. If we remain with the Lord to receive His dispensing (John 15:4-5), He will be transmitted into us as the wisdom to handle various problems and matters.

4. If we are one with the Lord and receive His dispensing, we will experience and enjoy Him as our wisdom day by day and hour by hour—1 Cor. 6:17; 1:30.

## 【周五】

## 伍 借着召会，就使诸天界里执政的、掌权的，得知神万般的智慧—弗三 10：

一 这些执政的和掌权的是指执政和掌权的天使，有良善的，也有邪恶的。

二 以弗所三章十节特别是指邪恶的，就是撒但和他的使者：

1 撒但有他的国、他的使者、和他掌权的范围—太十二 26，二五 41，弗六 12：

a 撒但掌权的范围是在空中和在地上—二 2，约壹五 19。

b 但以理书指明地上的列国都在撒但空中的掌权之下—十 13。

2 神借着召会显明祂的智慧，主要不是向人类，而是向那些背叛的天使，神仇敌的跟随者—启十二 7。

三 甚至撒但的背叛也是在神智慧的范围内—赛十四 12～14：

1 如果没有撒但的背叛，神的智慧就不能完全地显明。

2 撒但制造了许多机会，使神的智慧得以万般地彰显出来，也就是说，以不同的方式，在不同的方面，从不同的角度彰显出来—弗三 10。

3 至终，神的仇敌撒但，要被征服并认识神万般的智慧—10 节。

四 当神所拣选并救赎的人有分于并享受基督的丰

## §Day 5

## V. Through the church the multifarious wisdom of God will be made known to the rulers and authorities in the heavenlies—Eph. 3:10:

A. The rulers and authorities are the angelic rulers and authorities, both good and evil.

B. Ephesians 3:10 especially refers to the evil ones—Satan and his angels:

1. Satan has his kingdom, his angels, and his sphere of rule—Matt. 12:26; 25:41; Eph. 6:12:

a. Satan's sphere of rule is in the air and on the earth—2:2; 1 John 5:19.

b. The book of Daniel indicates that all nations on earth are under the rule of Satan in the air—10:13.

2. Through the church God will make His wisdom known not mainly to human beings but to those rebellious angels who are the followers of God's enemy—Rev. 12:7.

C. Even the rebellion of Satan is within the realm of God's wisdom—Isa. 14:12-14:

1. If it were not for Satan's rebellion, God's wisdom could not be made known in a full way.

2. Satan has created many opportunities for God's wisdom to be manifested in a multifarious way, that is, in various ways and aspects and from many angles—Eph. 3:10.

3. Eventually, Satan, God's enemy, will be subdued and will come to know God's multifarious wisdom—v. 10.

D. When God's chosen and redeemed people partake of and enjoy the

富时，这些丰富就把他们构成召会；借着召会，诸天界里执政和掌权的天使，就得知神万般的智慧—8～10节：

1 借着召会，撒但和他的使者蒙羞的日子即将来临。

2 那时他们要知道，他们所作的一切，不过是给神机会显明祂的智慧。

【周六】

## 陆 新耶路撒冷作为召会的终极完成，充满了智慧—启一11，二一2，9～11，二二16：

一 新耶路撒冷乃是由神所设计并建筑的，神是“那座有根基的城”的设计者并建筑者—来十一10：

1 这指明神既是一位巧妙的设计者，又是一位优秀的建筑者。

2 作为这样一位设计者和建筑者，神必然不是设计并建筑一座物质的城—启二一9～11。

3 说新耶路撒冷是一座物质的城，贬低了神的智慧，也藐视了祂这位永远、智慧的设计者—来十一10。

4 神乃是设计并建造了一个属灵的实体，作祂团体的彰显—启二一9～11。

5 神在祂的智慧里，是借着将祂自己这设计者并建筑者分赐到我们里面，而建筑新耶路撒冷—来十一10，林后十三14，启二一2，二二1～2。

二 我们若领悟新耶路撒冷乃是一个表号，表征属灵和神圣的事物，就会开始看见在这城里的智慧—一1，二一9～11。



riches of Christ, these riches constitute them the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavenlies—vv. 8-10:

1. The day is coming when, through the church, Satan and his angels will be put to shame.

2. They will realize that everything they have done has given God the opportunity to manifest His wisdom.

§Day 6

## VI. The New Jerusalem, as the ultimate consummation of the church, will be full of wisdom—Rev. 1:11; 21:2, 9-11; 22:16:

A. The New Jerusalem is designed and constructed by God, the Architect and Builder of "the city which has the foundations"—Heb. 11:10:

1. This indicates that God is a skilled Designer and top Craftsman.

2. As such an Architect and Builder, God certainly has not designed and built a physical city—Rev. 21:9-11.

3. To say that the New Jerusalem is a physical city depreciates God's wisdom and belittles Him as the eternal, wise Architect—Heb. 11:10.

4. God has designed and built a spiritual entity for His corporate expression—Rev. 21:9-11.

5. In His wisdom God constructs the New Jerusalem by dispensing Himself as the Architect and Builder into our being—Heb. 11:10; 2 Cor. 13:14; Rev. 21:2; 22:1-2.

B. If we realize that the New Jerusalem is a sign that signifies spiritual and divine things, we will begin to see the wisdom of God in this city—1:1; 21:9-11.

三 神是一位智慧的设计者并建筑者，祂设计并建造这样一座城，作祂万般智慧的完满彰显—弗三10，启二一2，9～11。

C. God is a wise Architect and Builder who designs and builds such a city to be the full manifestation of His multifarious wisdom—Eph. 3:10; Rev. 21:2, 9-11.

# 第八周▪周一

## 晨兴喂养

箴九 10“敬畏耶和华是智慧的开端，认识至圣者便是聪明。”

三 19“耶和华以智慧立大地，以聪明定诸天。”

八 30“…我在祂〔耶和华〕旁边为工师，日日为祂所喜爱，常常在祂面前欢跃。”

智慧乃是神的灵，（参出二八 3，申三四 9，）也就是基督，所以能浇灌给人。（箴一 23。）这在新约里很清楚：每一个得着智慧的人，都是得着圣灵充满的人。（徒六 3，10。）林前十二章八节说，人乃是借着那灵得着智慧的言语；因此，箴言的话不能以我们天然的观念来接受，乃要让神的灵浇灌我们，好使我们能得着智慧。（李常受文集一九五六年第一册—中文尚未出书。）

## 信息选读

寻得智慧的，这人便为有福。…智慧比珊瑚更宝贵，我们一切所喜爱的，都不足与她比较。她右手有长寿，左手有财富与尊荣。她的道路是安乐的道路；她的路径全是平安。对持守她的人，她是生命树；持定她的是有福（或，快乐）的。（箴三 13 ～ 18，八 11。）

我们不可使智慧离开我们的眼目，乃要谨守真智慧和谋略。这些必作我们魂的生命，作我们颈项的美饰。（三 21 ～ 22。）真正的美丽是智慧和谋略。

在箴言某些段落，神的智慧是人位化的。神的智慧这样人位化，是指神圣三一的第二者，就是神的儿子基督。基督乃是人位化之神的智慧。



# WEEK 8 — DAY 1

## Morning Nourishment

Prov. 9:10 The fear of Jehovah is the beginning of wisdom, and the knowledge of the Holy One is understanding.

3:19 Jehovah by wisdom founded the earth; He established the heavens by understanding.

8:30 ...I was by Him, as a master workman; and I was daily His delight, rejoicing always before Him.

Wisdom is the Spirit of God (cf. Exo. 28:3; Deut. 34:9), which is also Christ; thus, it can be poured out upon man (Prov. 1:23). This is very clear in the New Testament: those who receive wisdom are those who are filled with the Holy Spirit (Acts 6:3, 10). First Corinthians 12:8 says that a word of wisdom is given to man through the Spirit; thus, we cannot receive the words in Proverbs by our natural concepts. Rather, we need to let the Spirit of God be poured upon us so that we may receive wisdom. (CWWL, 1956, vol. 1, p. 506)

## Today's Reading

Blessed is the man who finds wisdom.... She is more precious than corals, and nothing we desire compares with her. Length of days is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to those who lay hold of her, and happy are those who hold her fast (Prov. 3:13-18; 8:11).

We should not let wisdom depart from our sight, but we should keep sound wisdom and discretion. They will be life for our soul and a graceful ornament for our neck (3:21-22). The real beauty is wisdom and discretion.

In certain portions of Proverbs the wisdom of God is personified. This personification of God's wisdom is the second of the Trinity, the Son of God. Christ is the personified wisdom of God.

耶和华以智慧立大地，以聪明定诸天。（三19。）耶和华借以立大地并定诸天的这一位，乃是基督，祂是神的智慧。

在八章二十二至三十一节，人位化的智慧说，耶和华在祂造化的起头，在太初造作万物之先，就有了智慧。从亘古，从太初，未有大地以前，智慧已被立。未有深渊，未有满溢的水泉以先，智慧已生出。大山未曾奠定，小山未有以先，智慧已生出；那时耶和华还没有造出大地和田野，并世上最初的尘土。祂立诸天，智慧在那里；祂在渊面周围，划出圆圈，上使穹苍坚硬，下使渊源稳固，为沧海定出界限，使水不越过祂的命令，划定大地的根基；那时智慧在祂旁边为工师，日日为祂所喜爱，常常在祂面前欢跃，欢跃于祂所预备居人之地；并且世人是智慧所喜爱的。这人位化的智慧再次是指基督。

十二至二十一节告诉我们，智慧与灵明同居，又寻得知识和谋略。她有计谋和真智慧；智慧乃聪明，智慧有能力。帝王借智慧掌权，君王借智慧定公平。首领和贵胄—世上一切公正的审判官，都是借智慧掌权。爱智慧的，智慧也爱他；殷切寻求智慧的，就必寻见。丰富和尊荣在智慧，恒久的货财和公义也在智慧。智慧的果实胜过金子，强如精金；智慧的出产超乎精选的银子。智慧走在公义的道路上，行在公平的途径中，使爱智慧的承受资产，并充满他们的府库。这人位化的智慧再次表征基督。我们若有基督作智慧，就有一切，包括属灵的事物和物质的事物。（箴言生命读经，一三至一六页。）

Jehovah by wisdom founded the earth; He established the heavens by understanding (3:19). This One by whom Jehovah founded the earth and established the heavens is Christ, who is the wisdom of God.

In 8:22-31 personified wisdom says that Jehovah possessed her in the beginning of His way, before His works of old. Wisdom was set up from eternity, from the beginning, before the earth was. When there were no depths, wisdom was brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills, wisdom was brought forth; when He had not yet made the earth and the fields, nor the first dust of the world. When He established the heavens, wisdom was there; when He inscribed a circle upon the surface of the deep, when He made firm the skies above, when the fountains of the deep became strong, when He set for the sea its boundary, that the waters should not transgress His commandment, when He marked out the foundations of the earth; then wisdom was by Him, as a master workman. Wisdom was daily His delight, rejoicing always before Him, rejoicing in His habitable earth; and wisdom's delight was in the sons of men. Again, this personified wisdom refers to Christ.

In verses 12 through 21 we are told that wisdom dwells with prudence and finds knowledge and discretion. Counsel and sound wisdom are hers. Wisdom is understanding and has might. By wisdom kings reign, and rulers decree justice. By wisdom princes rule, and nobles—all who judge righteously. Wisdom loves those who love her, and those who seek wisdom diligently will find her. Riches and honor are with wisdom, enduring wealth and righteousness. Wisdom's fruit is better than gold, even fine gold; and her yield than choice silver. Wisdom walks in the way of righteousness, in the midst of the paths of justice, that wisdom may cause those who love her to inherit substance and that she may fill their treasuries. Once again, this personified wisdom signifies Christ. If we have Christ as wisdom, we have everything, including spiritual things and material things. (Life-study of Proverbs, pp. 9-11)

Further Reading: CWWL, 1953, vol. 2, pp. 213-223; CWWL, 1956, vol. 1, pp. 268-273, 501-507, 509-519

# 第八周▪周二

## 晨兴喂养

罗十一 33“深哉，神的丰富、智慧和知识！祂的判断何其难测，祂的道路何其难寻！”

十六 25“…我的福音，就是关于耶稣基督的传扬，照历世以来密而不宣之奥秘的启示…。”

27“愿荣耀借着耶稣基督，归与这位独一、智慧的神，直到永永远远。阿们。”

以弗所一章说到神的能力，（19～20，）二章说到神的恩典，（5～8，）三章说到神的智慧。神非常有智慧，而宇宙显出祂的智慧。

我们需要看见智慧与知识的不同。歌罗西二章三节把这二者并提。智慧比知识更高更深。智慧见于事物的创始，比如一种新发明的设计；而知识见于实际的应用。你若只有知识而缺少智慧，你就无法创始什么，也不会发明什么。神是独一的创始者。祂创始了许多东西，不是凭祂的知识，乃是凭祂的智慧。当神进来应用祂所创始的，祂就展示祂的知识。

对我们来说，智慧是在我们的灵里，知识是在我们的心思里。你若不知道如何进入你的灵，即使你有许多知识，你也不会有智慧。但你若是一个在灵里的人，你就会有智慧。不仅如此，在你的心思里还有知识，就是明达。（以弗所书生命读经，三二三至三二四页。）

## 信息选读

智慧与聪明不同，比聪明更深。聪明而无智慧是可能的。例如，罪犯也许非常聪明，但完全缺少智慧。（新约总论第一册，一〇六页。）



# WEEK 8 — DAY 2

## Morning Nourishment

Rom. 11:33 Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and untraceable His ways!

16:25 ...My gospel,...the proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages.

27 To the only wise God through Jesus Christ, to Him be the glory forever and ever. Amen.

Ephesians 1 speaks of the power of God (vv. 19-20), chapter 2, of the grace of God (vv. 5-8), and chapter 3, of the wisdom of God. God is very wise, and the universe reveals His wisdom.

We need to see the difference between wisdom and knowledge. In Colossians 2:3 the two are mentioned together. Wisdom is both higher and deeper than knowledge. Wisdom is seen in the initiation of something, for example, in the formulation of a new invention, and knowledge is seen in the practical application. If you have only knowledge and lack wisdom, you will not be able to initiate anything nor to invent anything. God is the unique Initiator. He has initiated many things, not by His knowledge, but by His wisdom. When He comes in to apply what He has initiated, He displays His knowledge.

In our case, wisdom is in our spirit, and knowledge is in our mind. If you do not know how to get into your spirit, you may have a great deal of knowledge, but you will not have any wisdom. But if you are a person in the spirit, you will be wise. Furthermore, in your mind you will have knowledge, prudence. (Life-study of Ephesians, pp. 267-268)

## Today's Reading

Wisdom is different from cleverness and deeper than cleverness. It is possible to be clever without being wise. For example, a criminal may be very clever, but he is altogether lacking in wisdom.

借着圣灵所赐，关于基督的奥秘（召会）的启示，与神奥秘中的智慧有关。林前二章六至七节保罗说，“然而在长成的人中，我们也讲智慧，但不是这世代的智慧，也不是这世代有权有位正被废掉之人的智慧。我们讲的，乃是从前所隐藏，神奥秘中的智慧，就是神在万世以前，为使我们得荣耀所预定的。”神的智慧就是基督，（一24，）祂是隐藏的奥秘，乃是在万世以前，在永远里，为使我们得荣耀所预定、预派、预立的。按照二章七节，神的智慧是在奥秘中；这是奥秘的智慧。神的智慧是隐藏的智慧，也是在万世以前，为使我们得荣耀所预定的智慧。神的智慧是我们的定命，而这定命是神预先所决定的。在永远里神就决定我们的定命。祂预定祂的智慧，为使我们得荣耀。这就是说，在永远里，祂决定祂的智慧要成为我们的定命和荣耀。

基督作为神的中心和我们的分，给我们享受，乃是神奥秘中的智慧，是深奥的智慧，超过人的理解。在神里面有一样东西，保罗形容为奥秘中的智慧。这智慧是在万世以前所隐藏，并为使我们得荣耀所预定的。我们这些信徒有一个定命，这定命就是我们所享受之最后终极的分。神奥秘中的智慧不仅是隐藏的，也是神所预定的，成为我们的定命，为使我们得荣耀。（新约总论第七册，五一至五二页。）

当我们这样活在基督身体的一里，并将这身体彰显于各地的召会中，结果：㈠神就要将撒但践踏在我们脚下；（罗十六20上；）㈡我们享受基督的恩典和神的平安；（20下；）㈢将荣耀归与我们独一、智慧的神。（25～27。）这是我们召会生活的最高点。无论地上有多少圣徒〔和〕地方召会，我们在各个地方都将荣耀归与这独一、智慧的神。（关于神圣分赐更深的研读，九九页。）

参读：箴言生命读经，第一至二篇。

The revelation of the mystery of Christ, the church, by the Holy Spirit concerns God’s wisdom in a mystery. In 1 Corinthians 2:6 and 7 Paul says, “We do speak wisdom among those who are full-grown, yet a wisdom not of this age nor of the rulers of this age, who are being brought to nought; but we speak God’s wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our glory.” God’s wisdom is Christ (1 Cor. 1:24), who is the hidden mystery predestined, pre-designated, and foreordained before the ages, in eternity, for our glory. According to 2:7, God’s wisdom is in a mystery; it is a mysterious wisdom. God’s wisdom is the wisdom which has been hidden and which God predestinated before the ages for our glory. God’s wisdom is our destiny, and this destiny was determined by God, decided by Him, beforehand. In eternity God determined our destiny. He predestined His wisdom to be for our glory. This means that in eternity He decided that His wisdom would be our destiny and glory.

As God’s center and as our portion for our enjoyment, Christ is God’s wisdom in a mystery, a wisdom that is deep and profound, beyond human understanding. Within God there is something which Paul describes as wisdom in a mystery. This wisdom has been hidden and predestined before the ages for our glory. As believers we have a destiny, and this destiny is the ultimate and consummate portion of our enjoyment. God’s wisdom in a mystery has not only been hidden but also predestined by God to become our destiny for our glory. (The Conclusion of the New Testament, pp. 91, 2089)

When we live in the oneness of the Body of Christ and express this Body in the various local churches, the result will be: (1) God’s crushing of Satan under our feet (Rom. 16:20a), (2) our enjoying the grace of Christ and the peace of God (v. 20b), and (3) the giving of glory to the only wise God (vv. 25-27). This is the peak of our church life. No matter how many saints or local churches there are on earth, in the various places we all give glory to the only wise God. (CWWL, 1990, vol. 3, “A Deeper Study of the Divine Dispensing,” p. 442)

Further Reading: Life-study of Proverbs, msgs. 1-2

# 第八周▪周三

## 晨兴喂养

箴八 12“我智慧与灵明同居，又寻得知识和谋略。”

林前一 24“但对那蒙召的，无论是犹太人、或希利尼人，基督总是神的能力，神的智慧。”

西二 2～3“…神的奥秘，就是基督；一切智慧和知识的宝藏，都藏在祂里面。”

箴言八章一、十二节，和九章一节说到智慧，其实际就是基督。在马太十一章十九节，主耶稣论到自己说，“智慧从她的行为得称为义。”智慧就是基督。（林前一 24，30。）凡基督所行的，都是凭着神的智慧，就是祂自己。这智慧乃是从祂智慧的行事，得称义、得表白。

马太十一章十九节的行为，有些权威古卷作，儿女。（见路七 35。）作儿女是生命的事。我们不是智慧的学生，仅仅在乎智慧的知识。我们是智慧的儿女，在意智慧的生命。因为我们有基督的生命，我们就有智慧的生命。在基督里的信徒是智慧的儿女，他们称义基督和祂的行为，且跟从祂，以祂为他们的智慧。

基督不仅是神的能力，也是神的智慧。（林前一 24。）祂成了从神给我们的智慧。（30。）智慧是为着计划、定意，而能力是为着实现、完成所计划、定意的。在神的救恩里，钉十字架的基督是神的智慧，也是神的能力。我们需要基督作能力和智慧。（新约总论第二册，二九九、一〇七页。）

## 信息选读

〔保罗〕告诉歌罗西信徒，一切真智慧、真知识的宝藏，都藏在基督里面。这是关于基督与召会，



# WEEK 8 — DAY 3

## Morning Nourishment

Prov. 8:12 I, wisdom, dwell with prudence, and I find knowledge and discretion.

1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Col. 2:2-3 ...The mystery of God, Christ, in whom all the treasures of wisdom and knowledge are hidden.

Proverbs 8:1 and 12 and 9:1 speak of wisdom, the reality of which is Christ. In Matthew 11:19 the Lord Jesus, referring to Himself said, “Wisdom is justified by her works.” Wisdom is Christ (1 Cor. 1:24, 30). Whatever Christ did was done by the wisdom of God, which is Himself. This wisdom was justified, vindicated, by His wise deeds.

In Matthew 11:19 some authorities read “children” instead of “works” (see Luke 7:35). Being children is a matter of life. We are not students of wisdom caring merely for the knowledge of wisdom. We are children of wisdom caring for the life of wisdom. Because we have the life of Christ, we have the life of wisdom. As children of wisdom, the believers in Christ justify Christ and His deeds and follow Him as their wisdom.

Christ is not only God’s power, but also God’s wisdom (1 Cor. 1:24). He has been made wisdom to us from God (1 Cor. 1:30). Wisdom is for planning and purposing, whereas power is for carrying out and accomplishing what is planned and purposed. In God’s salvation Christ crucified is both God’s power and His wisdom. We need Christ as both power and wisdom. (The Conclusion of the New Testament, pp. 481, 315)

## Today’s Reading

Paul told the Colossian believers that all the treasures of genuine wisdom and knowledge are hidden in Christ [Col. 2:3]. This is the spiritual wisdom and

神圣经纶的属灵智慧和知识。智慧与我们的灵有关，知识与我们的心思有关。（弗一 8，17。）

此外，智慧和知识是指神一切的“故事”说的。神一切的故事，就是智慧，就是知识。这一切关乎神故事的智慧和知识，都是藏在这位是神奥秘的基督里面。因此，歌罗西二章六至七节指明，我们这些接受了主基督耶稣的人，应当在祂里面行事为人，而在祂里面生根并被建造。

神是智慧和知识的独一源头。一切智慧和知识的宝藏，都藏在那是神奥秘的基督里。因为在歌罗西的召会受到异教哲学的侵入，保罗就帮助歌罗西人，使他们追溯智慧和知识的真源头乃是神。基督是神的奥秘；唯独神是一切智慧和知识的源头。

智慧和知识都具体化在基督里面，这事实由主自己所说的话，特别是记载在马太福音和约翰福音中的话，得着证明。在这两卷书中，主说到国度和生命。在这两卷书中所记载主的话，包含最高的哲学。世上所有的哲学教训，包括孔子的伦理教训在内，都不能与其比拟。主话语中的观念既深又奥。任何对哲学有透彻研究的人都会承认，最高的哲学乃是在耶稣基督的教训里面。一切智慧和知识的宝藏，的确都在祂里面。一切的智慧和知识既藏在基督这宝藏里面，我们若没有基督，就绝不能得着智慧和知识。

我们若操练全人接触主，基督这赐生命的灵就要浸透我们的灵和我们的心思。然后在我们的经历里，我们就有那藏在基督里的智慧和知识。这样，我们就经历祂是神的奥秘。我们不该象歌罗西人，他们为外邦哲学所骗取，失去了那藏在基督里面的智慧和知识。（新约总论第十二册，九二至九三页。）

参读：召会的意义，第三篇。

knowledge of the divine economy concerning Christ and the church. Wisdom is related to our spirit, and knowledge is related to our mind (Eph. 1:8, 17).

Moreover, wisdom and knowledge refer to all the “stories” of God. All the stories of God are wisdom and knowledge. All the wisdom and knowledge pertaining to God’s stories are hidden in this Christ who is the mystery of God. Therefore, Colossians 2:6-7 indicates that we who have received Christ Jesus the Lord should walk in Him and be rooted and built up in Him.

God is the unique source of wisdom and knowledge. All the treasures of wisdom and knowledge are hidden in the Christ who is the mystery of God. Because the church in Colossae had been invaded by pagan philosophy, Paul was helping the Colossians to trace wisdom and knowledge to their true source in God. Christ is the mystery of God, who alone is the source of all wisdom and knowledge.

The fact that wisdom and knowledge are embodied in Christ is proved by His spoken words, especially those recorded in the Gospels of Matthew and John. In these books, the Lord spoke about the kingdom and about life. The Lord’s words recorded in these books contain the highest philosophy. None of the teachings of the philosophers, including the ethical teachings of Confucius, compare to them. The concept in the Lord’s words is deep and profound. Anyone who makes a thorough study of philosophy will have to admit that the highest philosophy is that found in the teachings of Jesus Christ. Truly all the treasures of wisdom and knowledge are in Him. Since wisdom and knowledge are stored up in Christ as a treasure, we cannot have wisdom and knowledge unless we have Christ.

If we exercise our being to contact the Lord, Christ as the life-giving Spirit will saturate our spirit and our mind. Then we also will have in our experience the wisdom and knowledge that are hidden in Christ. In this way we will experience Him as the mystery of God. We should not be like the Colossians, who allowed pagan philosophy to defraud them of the wisdom and knowledge hidden in Christ. (The Conclusion of the New Testament, pp. 3557-3558)

Further Reading: CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 1: The Meaning of the Church,” ch. 3

# 第八周▪周四

## 晨兴喂养

林前一 30 “但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

罗八 23 “…我们…自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。”

基督作为神的智慧，不断地从神流向我们，并在我们的经历中，成为我们当下且实际的智慧。当我们面临某些难处，并且领会自己不知如何处理的时候，就该应用基督作我们的智慧。我们若留在主面前接受祂的分赐，祂就要传输到我们里面作智慧，以处理各种的难处和事情。这就是在我们日常的生活中应用基督作智慧。

智慧可领会为作事的方法（路）。我们若有智慧，就会知道正确的作事方法；但我们若没有智慧，我们作事的方法就是愚昧的。我们在日常生活中作事要有最好的方法，就必须有智慧。事实上，基督作为信徒的智慧乃是神圣的道路。因此，林前一章三十节的智慧，等于约翰十四章六节的道路，在这节主耶稣说，“我就是道路。”神的道路就是祂的智慧。我们若享受基督并有分于祂，就会得着祂作我们的智慧，作我们的道路。这智慧来自我们对基督的享受。日复一日，每时每刻，我们应该活在灵里，运用灵呼求主耶稣的名。我们若这样行，就会享受基督并得着祂作我们的智慧，就是我们作事的方法。（新约总论第十册，一二七至一二八页。）

## 信息选读

基督成了从神给我们的智慧。保罗在林前一章三十节…不是说，基督成了我们的智慧；他乃是说，



# WEEK 8 — DAY 4

## Morning Nourishment

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

Rom. 8:23 ...We ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

Christ as the wisdom of God flows unceasingly from God to us to be our present and practical wisdom in our experience. As we face certain problems and realize that we do not know how to handle them, we should apply Christ as our wisdom. If we remain with the Lord to receive His dispensing, He will be transmitted into us as the wisdom to handle all kinds of problems and matters. This is to apply Christ as wisdom in our daily life.

Wisdom may be understood as the way to do things. If we have wisdom, we will know the proper way to do things, but if we are not wise, our way of doing things will be foolish. In order to have the best way to do things in our daily life, we must have wisdom. Christ as wisdom to the believers is actually the divine way. Hence, wisdom in 1 Corinthians 1:30 is equal to the way in John 14:6, a verse in which the Lord Jesus says, “I am the way.” God’s way is His wisdom. If we enjoy Christ and participate in Him, we will have Him as our wisdom, as our way. This wisdom comes from our enjoyment of Christ. Day by day and hour by hour we should live in the spirit and exercise the spirit to call on the name of the Lord Jesus. If we do this, we will enjoy Christ and have Him as our wisdom, that is, our way of doing things. (The Conclusion of the New Testament, p. 3122)

## Today’s Reading

Christ has become wisdom to us from God. In 1 Corinthians 1:30... Paul does not say that Christ became our wisdom; instead, he says that Christ became

基督成了“从神给我们”的智慧。“从神给我们”这个说法，指明有一种传输是现今的、实际的、经历的，也是持续进行的。基督成了从神给我们的智慧，指明基督这智慧是从神传输给我们，作我们每天的经历。保罗这样写三十节，为要向信徒指明，基督该不断地成为从神给我们的智慧。

在基督里，神自己就是给我们的智慧，不断地将基督—祂的智慧—传输到我们里面，作为神圣的元素，将我们构成智慧人。

基督成了从神给我们的智慧，作为在神救恩里三件重要的事物：㈠公义，为着我们的已往，…㈡圣别，为着我们的现在，…㈢救赎，为着我们的将来。…我们能有分于这样完整且完全的救恩，使我们的全人—灵、魂、体—在生机上与基督成为一，并使基督成为我们的一切，这全是出于神。

一面来说，公义、圣别、和救赎包含神救恩的三个阶段：灵里重生（为着我们的已往），魂里圣别（为着我们的现在），以及身体得赎（为着我们的将来）；另一面来说，公义、圣别、和救赎是指神救恩之性质的三方面，是我们需要在每日的基督徒生活和工作中经历的。在我们今天的生活和工作里，我们需要基督作公义、圣别和救赎。每一天我们都需要是公义的，被圣别的，也需要在我们生活的一切事上蒙救赎。基督这神的智慧传输到我们里面，就在我们里面作一切事，使我们在行为上公义，并在我们的性情上圣别我们。因此，凡我们所作的，都必须是公义且圣别的。此外，基督这神的智慧还救赎我们脱离神以外的一切事物。（彼前一18。）我们每天的生活和工作都必须是公义、圣别、蒙救赎的。甚至我们全人都该是公义、圣别、蒙救赎的。（新约总论第十册，一二八至一三〇页。）

参读：倪柝声文集第二辑第十六册，基督成为我们的智慧。

wisdom “to us from God.” The expression to us from God indicates something present, practical, experiential, and ongoing in the way of transmission. For Christ to become wisdom to us from God indicates that there is the transmission of Christ as wisdom from God to us for our daily experience. Paul composed verse 30 in the particular way he did in order to point out to the believers that Christ should continually become wisdom to us from God.

God Himself in Christ is wisdom to us, constantly transmitting Christ, His wisdom, into us as the divine element that constitutes us wise persons.

Christ became wisdom to us from God as three vital things in God’s salvation: (1) righteousness (for our past), ...(2) sanctification (for our present), ...and (3) redemption (for our future).... It is of God that we participate in such a complete and perfect salvation, which makes our entire being—spirit, soul, and body—organically one with Christ and makes Christ everything to us.

On the one hand, righteousness, sanctification, and redemption cover three stages of God’s salvation: regeneration in the spirit (for our past), sanctification in the soul (for our present), and redemption in the body (for our future). On the other hand, righteousness, sanctification, and redemption refer to three aspects of the nature of God’s salvation that we need to experience daily in our Christian living and work. Today in our living and work we need Christ as righteousness, sanctification, and redemption. Every day we need to be righteous, we need to be sanctified, and we need to be redeemed in all matters of our living. Christ, the wisdom of God transmitted into our being, is doing everything within us to make us righteous in our deeds and to sanctify us in our nature. Hence, whatever we do must be righteous and holy. Not only so, Christ as the wisdom of God redeems us from all things other than God (1 Pet. 1:18). Every day our living and work must be righteous, holy, and redeemed. Even our entire being should be righteous, holy, and redeemed. (The Conclusion of the New Testament, pp. 3122-3123)

Further Reading: CWWN, vol. 36, “Christ Becoming Our Wisdom,” pp. 165-185

# 第八周▪周五

## 晨兴喂养

弗三 10 “为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧。”

六 12 “因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

以弗所三章十节说，借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧。这些执政的和掌权的是指执政和掌权的天使，有良善的，也有邪恶的。这里特别是指邪恶的，就是撒但和他的使者。从新约来看，撒但有他的国、他的使者、和他掌权的范围。撒但掌权的范围是在空中和在地上。但以理书指明地上的列国都在撒但空中的掌权之下。所以借着召会，神不仅使人类，更使那些跟从神仇敌背叛的天使，得知祂的智慧。（以弗所书生命读经，三二四页。）

## 信息选读

如果你是一个满有智慧的人，麻烦、困难越多，你的智慧就越显出来。…你需要有麻烦，好展示你的智慧。…神也需要麻烦，祂甚至还需要一个对头，撒但。…我年轻时，常希奇为什么当撒但背叛时，神不立即把他丢到火湖里。我不懂为什么神给撒但这么多自由。我也问为什么神要把善恶知识树放在伊甸园。这树若不在那里，人就不会堕落。然而如果没有撒但，没有知识树，神的智慧就无法完全显明。撒但和知识树制造了许多机会，使神得以用万



# WEEK 8 — DAY 5

## Morning Nourishment

Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church.

6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

[Ephesians 3:10] says that through the church the multifarious wisdom of God is made known to the rulers and authorities in the heavenlies. These rulers and authorities are the angelic rulers and authorities, both good and evil. The passage here especially refers to the evil ones—Satan and his angels. According to the New Testament, Satan has his kingdom, his angels, and his sphere of rule. Satan's sphere of rule is in the air and on the earth. The book of Daniel indicates that all nations on earth are under the rule of Satan in the air. Therefore, through the church God makes His wisdom known not mainly to human beings but to those rebellious angels who are the followers of God's enemy. (Life-study of Ephesians, p. 268)

## Today's Reading

If you are a person full of wisdom, the more troubles and difficulties you have, the more wisdom you will express….You need trouble in order to display your wisdom. God also needs trouble. He even needs an adversary, Satan…. When I was young, I wondered why God did not cast Satan into the lake of fire immediately when he rebelled against Him. I questioned why God gave Satan so much freedom. I also asked why God put the tree of the knowledge of good and evil in the garden of Eden. If this tree had not been there, man would not have fallen. But without Satan and without the tree of knowledge, God's wisdom cannot be fully manifested. Satan and the tree

般的方式，就是多面多方，并从许多角度，显明祂的智慧。“万般”这辞在原文的意思指明，神的智慧有许多方面、讲究和方向。只有借着难处，神智慧的各方面才能得着显明。

保罗在以弗所三章十节宣告，神要借着召会，使诸天界里执政的、掌权的，得知神万般的智慧。召会是基督的身体，是同为后嗣，同为应许的分享者。召会是由那些曾经被毁坏、败坏、受残害的人组成的。在我们得救之前，我们是有毒的虺蛇。不仅如此，我们原是死在过犯并罪之中，而且是分散、分裂的，完全不能成为一。因此，召会所有的肢体，原是在毫无指望的光景中。然而，神凭祂的智慧，能使我们成为召会。现今我们不仅得了救赎、拯救、洁净、自由、释放、重生，我们也是联结的。我们与神是一，也彼此是一。所以，我们是召会。召会是神最大的夸耀。你可能不那么在乎召会，但神却非常在乎召会。有时，神也许会说，“撒但，看看你所毁坏的那些人，我已经得着他们，把他们作成召会。你有没有智慧来作这事？你没有这个智慧，我却有。”

召会是神的杰作，使神的智慧得以如此奇妙地展示出来。在神眼中，宇宙中最奇妙的东西乃是召会，因为借着召会，撒但和他的使者就得知神万般的智慧。撒但和他的使者蒙羞的日子即将来临。那时他们要知道，他们所作的一切，不过是给神机会显明祂的智慧。同样的原则，我们的失败、错误、挫折、过犯，也都给神机会展示祂的智慧。（以弗所书生命读经，三二四至三二七、三二九至三三〇页。）

参读：以弗所书生命读经，第三十一篇；召会作基督身体的异象、实行与建造，第一、三章。

of knowledge have created many opportunities for God’s wisdom to be manifested in a multifarious way, that is, in various ways and aspects and from many angles. The

Greek word translated “multifarious” indicates that God’s wisdom has many sides, aspects, and directions. Only through problems can all the aspects of God’s wisdom be manifested. In Ephesians 3:10 Paul declares that God’s multifarious wisdom is made known to the rulers and authorities in the heavenlies through the church. The church is the Body of Christ, the joint-heirs, and the joint-partakers. The church is composed of those who once were ruined, corrupted, and damaged. Before we were saved, we were vipers, poisonous serpents. Furthermore, we were dead in trespasses and sins. Moreover, we were scattered and divided, utterly unable to be one. Thus, all the members of the church were in a hopeless situation. Nevertheless, God in His wisdom is able to make us the church. Now we are not only redeemed, saved, cleansed, freed, liberated, and regenerated—we are also united. We are one with God and with one another. Therefore, we are the church. The church is God’s greatest boast. Although you may not care that much for the church, God cares very much for the church. Sometimes God may say, “Look, Satan, I have taken the very people whom you have ruined and I have made them into the church. Do you have the wisdom to do such a thing? You do not have this wisdom, but I have it.”

The church through which God’s wisdom is so marvelously displayed is God’s masterpiece. In the eyes of God the most wonderful thing in the universe is the church, for through the church God’s multifarious wisdom is made known to Satan and his angels. The day is coming when Satan and his angels will be put to shame. They will realize that everything they have done has given God the opportunity to manifest His wisdom. In the same principle, our failures, mistakes, defeats, and wrongdoings have also given God opportunities to display His wisdom. (Life-study of Ephesians, pp. 268-270, 272-273)

Further Reading: Life-study of Ephesians, msg. 31; CWWL, 1965, vol. 1, “The Vision, Practice, and Building Up of the Church as the Body of Christ,” chs. 1, 3

# 第八周▪周六

## 晨兴喂养

来十一10“因为他等候那座有根基的城，其设计者并建筑者乃是神。”

启二一2“我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

新耶路撒冷乃是由神所设计并建筑的。希伯来十一章十节说到亚伯拉罕：“他等候那座有根基的城，其设计者并建筑者乃是神。”这指明神既是一位巧妙的设计者，又是一位优秀的建筑者。作为这样一位设计者和建筑者，神必然不是设计并建筑一座物质的城。

以弗所二章十节启示，召会是神的杰作。杰作，原文意为写成的诗章。诗章表达作者的智慧。借着召会作为神所写成的诗章，神使人得知祂万般的智慧。（三10。）新耶路撒冷就是召会的终极完成，充满了智慧。神用祂的智慧设计了新耶路撒冷，这城要展示祂的智慧，直到永远。（新约总论第六册，五二〇页。）

## 信息选读

说新耶路撒冷是一座物质的城，贬低了神的智慧，也藐视了祂这位永远、智慧的设计者。我们若领悟新耶路撒冷乃是预表属灵和神圣的事物，就会开始看见神在这城里的智慧。神是一位智慧的设计者并建筑者，祂设计了这一座城作祂万般智慧的完满彰显。不仅如此，神在祂的智慧里，是借着将祂自己这设计者并建筑者分赐到我们里面，而建筑新耶路撒冷。（新约总论第六册，五二〇至五二一页。）



# WEEK 8 — DAY 6

## Morning Nourishment

Heb. 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

The New Jerusalem is designed and constructed by God. Speaking of Abraham, Hebrews 11:10 says, “He eagerly waited for the city which has the foundations, whose Architect and Builder is God.” The Greek word for architect in this verse can also be translated either “builder” or “artificer.” This indicates that God is a skillful designer and a top craftsman. As such an Architect and Builder, God certainly has not designed and built a physical city.

Ephesians 2:10 reveals that the church is God’s masterpiece. The Greek word for masterpiece, poiema, means something which has been written or composed as a poem. Poetry expresses the writer’s wisdom. Through the church as a poem written by Him God makes known His multifarious wisdom (Eph. 3:10). The New Jerusalem, as the ultimate consummation of the church, will be full of wisdom. God designed the New Jerusalem with His wisdom, and this city will display His wisdom for eternity. (The Conclusion of the New Testament, p. 2029)

## Today’s Reading

To say that the New Jerusalem is a physical city depreciates God’s wisdom and belittles Him as the eternal, wise Architect. If we realize that the New Jerusalem is a sign which signifies spiritual and divine things, we shall begin to see the wisdom of God in this city. God is a wise Designer and Craftsman who designs such a city to be a full manifestation of His multifarious wisdom. Furthermore, in His wisdom God constructs the New Jerusalem by dispensing Himself as the Architect and Builder into our being.

神的设计启示在以弗所书。…在一章和三章，保罗说到神的经纶，神的经纶乃是神有设计的计划。无疑的，神不会设计一座物质的城，神也没有打算要建造一座物质的城。神乃是设计并建造了一个属灵的实体，作祂团体的彰显。

活神的城，是旧约圣徒从远处望见，羡慕并等候的。（来十一13下，16上，10上。）…〔亚伯拉罕〕象旅客，甚至象放逐者，亡命国外者，寄居在应许之地，羡慕一个更美、属天的家乡。（16。）以撒和雅各同样跟随他的脚踪，在地上生活如同客旅和寄居的，等候神所建筑，那座有根基的城。

在已过的永远里，三一神定了一个计划；历代以来，祂一直在完成祂的经纶。子借着成为肉体而来，在地上生活三十三年半，死在十字架上，复活，然后升天。自祂升天之后，那灵一直在作许多奇妙的事。神当然不会建造一座物质的城给祂的赎民居住，来作这一切事的总结。新耶路撒冷是一座城，但不是一座物质的城。（新约总论第八册，一五三至一五四页。）

希伯来十一章十节指明，神是新耶路撒冷的设计者并建筑者。…这城就是活神的城，属天的耶路撒冷，（十二22，）在上的耶路撒冷，（加四26，）圣城新耶路撒冷，（启二一2，三12，）是神为祂子民所预备的；（来十一16；）也是神的帐幕，神要在其中与人同住，直到永远。（启二一3。）列祖怎样等候这座城，我们也照样寻求她。（来十三14。）

想想新约里所启示的新耶路撒冷。在神以外，谁能设计这样一座城？唯有神这至高的设计者能设计这城。新耶路撒冷是永远、神圣的设计者所设计的。（新约总论第一册，六七至六八页。）

参读：新约总论，第六、九、二十九、四十五、一百八十七、一百九十、一百九十三、二百五十六、三百零七、三百三十七、三百四十四篇。



God's design is revealed in the book of Ephesians.... In chapters 1 and 3 Paul speaks of God's economy, which is God's plan with a design. Surely, God has not designed a material city, and He has no intention of building a material city. God has designed and built a spiritual entity for His corporate expression.

The city of the living God was seen from afar, longed after, and waited for by the Old Testament saints (Heb. 11:13b, 16a, 10a).... [Abraham] sojourned in the land of promise as a pilgrim, even as an exile and an expatriate, longing after a better country, a heavenly one (Heb. 11:16). Isaac and Jacob followed him in the same steps, living on earth as strangers and sojourners and waiting for the God-built city of foundations.

In eternity past the Triune God made a plan, and throughout the centuries He has been carrying out His economy. The Son came through incarnation, lived on earth for thirty-three and a half years, died on the cross, was resurrected, and then ascended. Since His ascension, the Spirit has been working out many wonderful things. Surely, as the conclusion of all this, God will not build a material city for His redeemed people to live in. The New Jerusalem is a city, but it is not a physical, material city.

Hebrews 11:10 indicates that God is the Architect and the Builder of the New Jerusalem....This is "the city of the living God, the heavenly Jerusalem" (Heb. 12:22), "the Jerusalem above" (Gal. 4:26), "the holy city, New Jerusalem" (Rev. 21:2; 3:12), which God has prepared for His people (Heb. 11:16), and the tabernacle of God in which God will dwell with men for eternity (Rev. 21:3). As the patriarchs waited for this city, so we also seek it (Heb. 13:14).

Consider the New Jerusalem as it is revealed in the New Testament. Who other than God is capable of designing such a city? Only God as the supreme Architect is able to design it. The New Jerusalem was designed by the eternal, divine Architect. (The Conclusion of the New Testament, pp. 2029, 2683, 56)

Further Reading: The Conclusion of the New Testament, msgs. 6, 9, 29, 45, 187, 190, 193, 256, 307, 337, 344

# 第八周诗歌



## 敬拜父 — 祂的智慧

8 6 8 6 副（英 23）

C 大调　　4/4

5 | C 5 · 3 3 5 | G 5 · 2 2 3 | G7 4 5 6 7 | C 5 — —

一 父 神, 你 曾 凭 你 智 慧, 照 你 所 爱 心 愿,

5 | C 5 · 3 3 5 | G 5 · 2 2 2 | A #1 2 D7 3 6 | G 2 — —

为 子 制 定 永 远 计 划: 万 有 由 祂 充 满。

5 | C 3 · 3 2 1 | F 1 · 7 G 7 1 | G7 2 7 6 5 | C 1 — —

(副) 深 哉、富 哉, 你 的 智 慧, 谁 能 测 度、追 寻?

C7 1 | F 1 · 6 6 1 | C 1 · 5 5 5 | F 6 1 G7 5 2 | C 1 — — ‖

然 而 父 神, 因 这 智 慧, 我 蒙 恩 惠、怜 悯!

二 你造万有, 何其奇妙, 你心谁能洞鉴?
一切由你、靠你、归你, 在此你智我见。

三 你智让人全圈罪中, 为显怜悯之大;
使人无不心服、口服, 除你别无可夸。

四 你凭智慧、借十字架, 救赎为我作成;
好叫你的宝贝自己, 得以置于我灵。

五 空中执政, 借你教会, 得知你智丰富;
借她, 你的万般智慧, 在天给彼领悟。

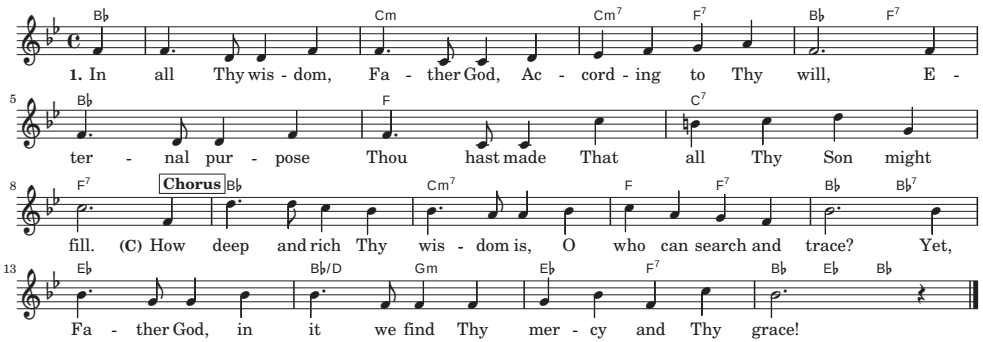
六 将来在新耶路撒冷, 怜悯是我所夸;
你的智慧全得显明, 显得永无复加。

# WEEK 8 — HYMN

## In all Thy wisdom, Father God

### Worship of the Father — His Wisdom






**2.** How wondrously Thou mad'st all things,
O who can know Thy mind?
All are of Thee, thru Thee, to Thee,
Thy wisdom here we find.

**3.** Thy wisdom shuts up all in sin,
That mercy may be shown,
That none may boast in anything
But in Thyself alone.

**4.** In wisdom, by the cross, Thou hast
For us redemption made,
That in our spirit we may have
Thyself, the treasure, laid.

**5.** Thy wisdom thru Thy Church is known
By principalities,
Thru us Thy wisdom manifold
Shown in the heavenlies.

**6.** When in the new Jerusalem
In mercy we will boast,
Thy wisdom will be known for aye
Unto the uttermost.

第八周申言

申言稿：

*Composition for prophecy with main point and sub-points:*